

Light:

A Journal of Psychical, Occult, and Mystical Research.

'LIGHT! MORE LIGHT!'—*Goethe.*

'WHATEVER DOETH MAKE MANIFEST IS LIGHT.'—*Paul.*

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NOTES BY THE WAY.

The word 'Theology' fills the air. It is certainly a novelty. Six months ago it was one of the dreariest words. To-day it throbs and burns, and we see how exciting and interesting a subject Religion is, after all.

We say 'Religion': but is Theology Religion? Hardly. It may be the science of Religion, or, better still, the science of its basis—God. But that carries us into a region where science can do very little for us: for God cannot be known directly. At best, all is only inference: and nothing whatever can be known of the mode of His being.

But what a glorious inference it is, when we allow emotion and poetry to explain things for us in the region where we infer Him! We have missed our way in relation to God by letting science and history and analysis intrude too persistently into the glory of the Holy of Holies of His presence. We have been too anxious to know, when we ought to have been content to be glad; and to understand where we ought to have loved. We must turn our Theology into rapture, and our creeds into songs.

In the current number of 'The Review of Reviews' Mr. Stead repeats his confession of faith in the Zancigs as telepathists. He thinks that they perhaps do a little signalling to lessen the strain on Madame Zancig, but he holds that tests have been applied which prove that signalling and codes do not cover anything like all that is done. He says:—

A good deal has been written about codes, signals, and the like. These hypotheses utterly break down when the simple tests are employed which were used at Sandringham. Codes and signals imply that Mr. Zancig either speaks or makes some sign which Madame Zancig can see. They are put out of court at once when Madame Zancig is placed in another room out of sight of her husband, and when Mr. Zancig does not utter a word. As I have witnessed the production of the phenomena under these conditions, I know that they are not produced by tricks, codes, signals, or ventriloquism. The telepathic hypothesis explains them; no other hypothesis can account for them. Hence I claim that the telepathic hypothesis holds the field.

Mr. Stead concludes with a sharp questioning of the Psychical Research Society as to what it is doing in the matter, and says:—

What reliance can the public place on the zeal or capacity of the present directors of the Psychical Research Society to pursue these rare and occasional evidences of the unknown metapsychical world, when they fail so utterly to take any notice of phenomena exhibited every night in the most frequented music-hall in London?

Someone is still anxious about us; for the funny little tracts still dribble in. Here, for instance, is one on 'The

Golden City'—a likely looking subject for sunshine and joy: but marvellously silly, and provocative either of melancholy or mirth. And yet such things still sell by thousands.

The writer revels in Revelation xxi. and strictly literalises its 'walls,' its 'gates,' its 'gold' and its 'jewels.' Its gates are pearls, says the story. Ah, yes! says this writer: 'surely there is a meaning in this; . . . before the pearl is obtained the oyster itself must die. Each pearl which forms the gateway into the city speaks to us of death. The Lord Jesus Christ died that He might ensure an entrance for any poor sinner.' There were twelve gates, and every gate was a pearl, and 'each pearl,' we are informed, tells of death. Did Jesus Christ, then, die twelve times? or were there twelve Christs? There is a great suggestion in that last question, but the writer of this tract knows nothing of it. And what a far-fetched and artificial notion it is that a gate of pearl, as suggesting the death of an oyster, symbolises the atoning death of a Christ! But that is the way of these tracts.

Then, as to this death of Christ, what was it for? This writer tells us. It is for the sake of his blood in which the sinner is 'washed' so clean that he will be able to walk 'the golden streets' without defiling them. What a wonderful medley it all is!

This, from 'The Grail,' though somewhat too sweeping, is not without profound significance. We do not disparage the men of science; we value, respect and reverence them; and, that they are apt to be unspiritual, is not their fault. But they need the lesson suggested by 'The Grail':—

Science is repeating the mistakes of the Church. It has added much to the wealth of the world. In its discovery of hidden things, it has done the deeds of a god, but it has done them without the soul of a god. Therefore it has added little to the essential joys of human life: and little to the greatening of man, to the deepening and heightening of human being. That I ride in an electric car, send my messages upon the wings of the lightning, and trade with all the world's races and continents, adds not one whit to the essential joys of being. Still goes the heart lonely through the world—lonely of the divinest human companions and lonely of the Great Companion whose fellowship is the eternal satisfying. Science is materialistic by necessity in the fact that it treated things as things and not as souls. It sees man as materialistic as the thing it sees to be but a thing. But, treating things as things, and not as souls, they could not help but treat him as a thing and not as a soul. The result is that, search he never so earnestly among things to discover his own immortality, they must ever mock him with the darkness of the mortal. Swedenborg, one of the greatest scientists, recognised the divinity in things and so saw clearly the divinity in himself and in the race; and the earth and the heavens filled with a divine Lord of Love, all graciously insuring the immortality of man. When science recognises the divinity of things, it will be born anew, and the race of men will be born anew with it. Gods will again walk the earth, and the age of gold, by grace of its gladness, make great the race of men.

We have received the first number of a new volume of 'The Faithist' (London: 19, Ramsden-road, Balham). It is somewhat of a curiosity with its reliance upon 'Oahspe,

our glorious, our incomparable New Bible': but we are bound to say that it contains much that is original and good. Two 'Invocations,' for instance ('at the shrine of Ong,' whatever that may mean), are really very thoughtful and very beautiful. The following passages from them suggest a good deal of 'The Faithist's' tone:—

O Thou Father-Mother God,

I come to Thee as a little child, fearlessly to Thee whose mighty hand holds suns and directeth their path, joyously to Thee who lovingly directeth my own steps ever. There was darkness and I feared, darkness covered Thy red star, even as grave and death covered the door to the realms of Thy life eternal. But the night has fallen away from our eyes, and we see! Our ear heareth music and comfort in whispers from voices which we fancied were stilled in a grave for ever.

Contentedly I nestle back into Thy arms, into those mighty, all-embracing arms, nearer, Thou, to me and dearer than even my own mother.

Thou knowest my heart as Thou knowest of and directest the flight of the birds and the steps of a little child. Thou knowest all that is and that was and that ever will be. The way of the winds is known to Thee. Smooth Thou then also the way before us and add to the days of our lives. And even as Thou seest the hidden mysteries of the dark underground, so may Thy light search our hearts and cleanse them from darkness.

In 'The Herald of the Golden Age' one always finds advanced thought and indications of refined feeling. It is strong and ardent in its attack upon flesh-eating, but even those who do not go with it in that can quite readily respect both its vigour and its ardour, while profiting by its refinement of thought.

Its argument based on the superiority of 'the finely-graded matter of the mental body,' as dependent upon refined feeding, deserves respect; and the following has substance in it:—

It is in the power of each one of us by right living and right thinking to cultivate a mental body of such purity that every thought shall be controlled, and none but pure ones allowed to go forth into the world; and at any time, by concentration, by pouring one's whole thought outwards to a given object, tasks which before seemed herculean shall melt into insignificance.

Once we have gained this power and knowledge, no longer shall we allow our thoughts to be 'at random sent,' but with a great purpose each one will be directed to soothe the afflicted in their distress, to cheer hearts burdened with the despair of doubt, or souls struggling to free themselves from their lowly standard and to rise to nobler heights. Thus should we make the world around us brighter and better for our presence.

Let us free ourselves from self-imposed fetters, shake off the mud of sloth and sensuality, wave aside the clouding mists which vain regard of worldly things, indifference to the sufferings of others, and the hoarding of treasures which corrupt, have cast o'er us. Let us transform this physical tenement into an earthly Tabernacle dedicated to the service of the Heavenly Father, a fitting dwelling-place for that tiny portion of His Divine Being it has pleased Him to breathe into our lowly frame—and so purify ourselves physically, mentally, and spiritually, that eventually we may attain to the full measure of knowledge, to the great recognition, that of the Higher Self and Man's at-one-ment with God!

The authorities at Barry have decided to cease allowing 'LIGHT' to go into the public Reading Room there, on the ground that it is 'a denominational organ.' That is simply nonsensical. Whatever 'LIGHT' is, it is not 'denominational.' But any stick will do to beat a dog that is not wanted. If the Barry people are satisfied we do not complain: but in that case we are sorry for them; not merely because they have lost the light, but also because they have lost ground as seekers after truth.

FUND FOR MRS. SPRING.—Mrs. A. J. Watts, of 18, Endsleigh-gardens, desires to acknowledge 10s. from Mr. James Robertson, for the fund which is being raised for Mrs. Spring.

LONDON SPIRITUALIST ALLIANCE, LTD.

A meeting of the Members and Associates of the Alliance will be held in the SALON OF THE ROYAL SOCIETY OF BRITISH ARTISTS, SUFFOLK-STREET, PALL MALL EAST (near the National Gallery), on

THURSDAY EVENING, FEBRUARY 21ST,

WHEN AN ADDRESS WILL BE GIVEN

BY THE

REV. J. PAGE HOPPS,

ON

'EVOLUTION AND SPIRITUALISM: THE STORY OF A RESPONSE.'

The doors will be opened at 7 o'clock, and the Address will be commenced punctually at 7.30.

Admission by ticket only. Two tickets are sent to each Member, and one to each Associate, but both Members and Associates can have additional tickets for the use of friends on payment of 1s. each. Applications for extra tickets, accompanied by remittance, should be addressed to Mr. E. W. Wallis, Secretary to the London Spiritualist Alliance, 110, St. Martin's-lane, W.C.

THURSDAY, March 7th.

REV. TYSSUL DAVIS, on 'Spiritualism as a National Religion.' At 7 p.m. for 7.30.

FRIDAY, March 22nd.

MR. G. R. S. MEAD, on 'The Gospel of the Gnosis.' At 7 p.m. for 7.30.

THURSDAY, April 4th.

ALDERMAN D. S. WARD, on 'Psychic Phenomena, Sacred and Secular.' At 7 p.m. for 7.30.

THURSDAY, April 18th.

REV. ADDISON A. CHARLESWORTH, on 'What is Man?' At 7 p.m. for 7.30.

THURSDAY, May 2nd.

MRS. LAURA I. FINCH, on 'The Psychology of Mediumship—Some Recent Experiments.' At 7 p.m. for 7.30.

THURSDAY, May 16th.

MR. J. W. BOULDING, on 'Philosophy versus Spiritualism, with Illustrations from Personal Experiences.' At 7 p.m. for 7.30.

MEETINGS AT 110, ST. MARTIN'S-LANE, W.C.,

FOR THE STUDY OF PSYCHICAL PHENOMENA.

CLAIRVOYANCE.—On *Tuesday next*, the 12th, and also on the 19th inst., Mrs. Loie F. Prior will give clairvoyant descriptions, at 3 p.m., and no one will be admitted after that hour. Fee 1s. each to Members and Associates; for friends introduced by them, 2s. each.

INSPIRATIONAL ADDRESS.—On *Wednesday next*, the 13th inst., Mr. E. W. Wallis will deliver an Address at 6 p.m., on 'Prayer: Why, How, and When?' Admission 1s.; Members and Associates free. No tickets required.

DEVELOPING CLASS.—On *Thursday next*, the 14th inst., at 3.45 p.m., Mrs. E. M. Walter will kindly conduct a meeting to help Members and Associates to develop their psychic gifts.

PSYCHIC CULTURE.—Mr. Frederic Thurstan, M.A., will kindly conduct a class for *Members and Associates* for psychic culture and home development of mediumship, on the afternoon of *Thursday*, the 21st inst., at 4.30 p.m. There is no fee or subscription. Mr. Thurstan has also arranged to meet students of psychic culture belonging to the Alliance at the Portico of the British Museum, on *Wednesday*, February 13th, at 3 p.m., for practice in psychometry in the Egyptian Rooms. Club tea 4.30 p.m.

DIAGNOSIS OF DISEASES.—Mr. George Spriggs will kindly place his valuable services in the diagnosis of diseases at the disposal of the Council, on *Thursday*, the 21st inst., between the hours of 12 and 2. Members, Associates, and friends who are out of health, and who desire to avail themselves of Mr. Spriggs's offer, should *notify their wish in writing* to the Secretary of the Alliance, Mr. E. W. Wallis, not later than the previous *Monday*. No fee is charged, but Mr. Spriggs suggests that every consultant should make a contribution of at least 5s. to the funds of the Alliance.

TALKS WITH A SPIRIT CONTROL.—On *Friday next*, the 15th inst., at 3 p.m., Mrs. M. H. Wallis, under spirit control, will reply to questions from the audience relating to Spiritualism, mediumship, life here and on 'the other side.' Admission 1s.; Members and Associates free. Visitors should be prepared with written questions of *general interest* to submit to the control.

MEMBERS have the privilege of introducing *one* friend to the *Wednesday* and *Friday* meetings without payment.

THE NEW LIGHT.

By JAMES ROBERTSON, OF GLASGOW.

Periodically we get stirred up by the cry of New Light, when some popular clergyman awakes, and rubbing his eyes, exclaims, 'I have found the real truth.' He must needs be one whose name is familiar to the public, else he is simply excommunicated or ignored. Robert Burns over a century ago interested himself in the New Light which some clergymen were blamed for taking up, viz., the views of a certain Dr. Taylor of Norwich, and he poured out his scathing satire on those 'Auld Lights' who were opposed to it. The 'Auld Lights' held out for a hell which Burns described as

'A vast, unbottomed, boundless pit,
Fill'd fou' o' lowin brunstane.'

And as for their Deity, He was pictured as being bereft not only of love but of justice—

'Wha, as it pleases best thyself,
Sends aye to Heaven and ten to Hell,
A' for thy glory,
And no for any good or ill
They've done afore thee.'

Conduct was not supposed to influence in any way the future lot of man.

I was brought up when a child in the Burns country, and the memory of the poet was then green and fresh. No one ever dreamed of saying that in his fierce attacks on the theology of his day he had misrepresented it. Though his genius was admired, the orthodox were quite certain that now God had got him he would be suffering in hell for writing such blasphemy as 'Holy Willie's Prayer' and his many other attacks on Calvin's theology. I was indoctrinated with the very theology which Burns ridiculed; it was indeed hot and strong! At times I almost felt the fumes of the 'lowin brunstane' and altogether the memory of that dreary youth, when I had not learned to doubt, looms before me as something appalling. Scotland has had a number of 'New Light' splutterings since the days of Burns—the gentle heart of some sweet soul now and again seeking to modify the harsh things set down in the creeds. About 1830 there arose another Campbell, the Rev. Macleod Campbell, the minister of Row parish, a man of saintly character, who had given expression, amongst other things, to the thought that the Gospel was free and unconditional, and that not the elect only, but all might be brought under its saving grace. There seems to have been a marvellous power about the man, for he created by his rich and pleading tones an atmosphere of religious emotion, and drew by his influence many a pious soul from the opposite side of the Firth of Clyde. Amongst those were the Macdonalds of Port Glasgow, who, filled with an intense faith in the presence of the Holy Spirit here and now, began to speak as the Spirit gave them utterance. The outcome of this work was seen the following year when the 'gift of tongues' began in the church of Edward Irving and ended in confusion. Irving, with his intense belief in the Bible, had been for long praying for the restoration of the gifts bestowed upon the Primitive Church, and when he heard about the Macdonalds at Port Glasgow he felt that the old apostolic day had once more come back to earth. Had men but reached the days when the infallibility of the Bible was widely doubted, Modern Spiritualism might have started from Port Glasgow and not Hydesville. But at that time men, however pious, were not rational in their thought. The freethinker could not, for that age, mean anything but

denier of truth, and Macleod Campbell, the man whose influence set the work agoing as far as the external was concerned, met the usual fate of innovators; he was put upon his trial for heresy, and finally deposed from the Church of Scotland. The church, which is now broader in thought, has mourned over the circumstance as a huge blunder. A kind of halo has been left around his life, and many a writer since his day has bewailed the fact that a man who awakened new life in the hearts of many, and brought about conditions for a spiritual outpouring, met with such a fate. Other Presbyterian churches have crushed out their best minds, filled with new light, but the Church of Scotland has not repeated the action since Macleod Campbell's day.

There was, surely, new and brilliant light given to men when Thomas Carlyle poured out those deep and burning sentiments about religion in some of his early essays, many of them penned at the time when the Row Heresy Case was in all minds; but however valuable this light was, it was unknown and unread. Those who were near him had not a welcome for the great religious teacher when he came. Afar off, men saw the new moral and spiritual force that was born. The insight of a Goethe had seen the latent force in Carlyle before his most illuminating thoughts had been given to the world. And Emerson, dissatisfied with even the broad thought that Unitarianism had to offer, walked over moss and fell for many a mile when he first came to this country that he might look upon the face of the man who had a genuine heavenly message for man. These seers did not wait until recognition and popularity had been achieved.

It was some passages in 'Characteristics,' simply a magazine article written for the 'Edinburgh Review' in 1831, that drew Emerson to visit Carlyle at Craigenputtock, and so valuable did Carlyle's later thought seem to him that he cut out the pages of 'Fraser's Magazine,' and reprinted 'Sartor Resartus,' at his own risk, in America, feeling that his countrymen needed this influx of new light. 'How often,' says Carlyle, 'by eternal creeds has it been attempted, fiercely enough and with destructive violence, to chain the Future under the Past, and say to the Providence: "Hitherto shalt thou come, but no further," a wholly insane attempt. Man's task here below is to be in turn Scholar, Teacher, Discoverer.' Has the 'New Theology' got beyond these words—seventy-five years old, or these: 'The eternal fact begins to be recognised, that there is a God-like in human affairs, that God not only made us and beholds, but is in us and around us, that the Age of Miracles, if it ever was, now is'?

Carlyle has helped many to see that Christianity is but one of the many dresses in which religion has arrayed itself, not he alone but Emerson and Matthew Arnold, and the much maligned Thomas Paine. All of these have removed some of the weeds from the garden of our souls and have left a soil in which better and finer fruit may grow. They have taught the unthinking that reverence and devotion can exist without being held in bondage to past beliefs. That 'conviction, however excellent, is worthless till it convert itself into conduct.'

Light, new or old, must be related to some law. We must link it on to something beyond speculation—something which we can probe with all our faculties. We have lived on faith and been kindled by lofty thoughts, but not for ever can we lean on these alone; we must have facts which will relate our highest thoughts to that other realm of existence. The thinkers whom we call 'broad' do not lead us far enough. We need not talk about a Jacob's ladder on which heavenly messengers travel with glad tidings and unspeakable gifts to men, unless we offer evidence. Spiritualism comes as the brightest of lights to make this fact evident to the senses of men. Without its satisfactory light the world stumbles and grows weary, but with it to lighten the pathway, our highest speculations, the insight of a Carlyle and an Emerson, are seen to be true. When we know that the lightning spark of thought which has given us a glimpse of the heavenly is in reality a veritable message from some ascended one, then life is filled with a splendour that fades not away, and we have done with controversy about Jesus and Paul.

Progress in religion can only come with a fuller knowledge of the ways of God, and these ways are being revealed to us through manifestations of present spirit existence. We have a solution of many perplexing problems when our Spiritualism is not a doubt but a certainty. The Rev. H. R. Haweis saw that the 'broad thought' of a Maurice, a Kingsley, a Jowitt, or a Stanley, lacked something, when he said :—

'We shall never be able to cope with Rome, or even its Anglican parody, until we restore to the people in a saner form and up to date, the occult phenomenal elements indispensable to vital religion, which are at this moment surging in the masses (silent in the churches) and driven at present to take refuge in such publications as "LIGHT," or such cults as Spiritualism. The Church hardly knows where to turn for the gifts of the Spirit which are constantly breaking forth outside its pale. No excommunication of Spiritualism, however placid, will restore to the people the secret of spiritual communion and the certainty of a life beyond the grave.'

The 'New Theology' must carry with it such truths as Spiritualism has gathered. This age requires to know whether there is any scientific proof of a life after death, and Mr. Campbell will find that Spiritualism has within it something that will put a new soul into religion and help to redeem the world.

THE ZANCIGS AGAIN.

On Friday, February 1st, at a matinée performance at the Alhambra, organised by the 'Daily Mirror,' M. and Madame Zancig gave numerous illustrations of their skill, and successfully puzzled the crowded audience assembled to witness their performance. Thanks to the courtesy of the proprietors of the 'Daily Mirror,' representatives of 'LIGHT' were enabled to watch the proceedings ; but, as M. Zancig did not approach near enough for them to propose the test questions with which they were prepared, they had no opportunity to form any judgment from personal experience. A guinea prize was awarded by the 'Mirror' to Dr. Duncan, of High-road, Lee, who recorded his opinion that the performance was : 'An extremely clever exhibition of telepathy—a power which is latent in every one, and brought to perfection by M. and Madame Zancig.' We have no hesitation in agreeing that the exhibition is a clever one, and that, if it be telepathy, it is an almost perfect illustration of thought-transference—but there's the rub ! Is it telepathy, or is it, as Mr. Horace Wyndham suggests, 'a combination of coding, signalling, and confederacy'? We preserve an open mind—with a bias in favour of telepathy !

'The Throne,' of February 2nd, repeats its challenge, and undertakes to pay to King Edward's Hospital Fund the sum of £5,000 if M. Zancig can transmit certain specially-prepared messages to Madame Zancig without *speaking or making signals*. If the performance on Friday afternoon, the 1st inst., was genuine telepathy, we see no reason why the Zancigs should not easily win that £5,000 for the hospitals, and we hope that they will.

THE UNION OF LONDON SPIRITUALISTS will hold a Conference on Sunday, February 10th, at Colvye Hall, Fernhurst-road, Fulham, S.W. Speakers : At 3 p.m., Mr. Percy Smyth ; at 7 p.m., Mrs. Ball, Mr. J. Adams, Mr. A. Rex.

SAVED BY A VISION.—'The Progressive Thinker' gives an instance of a warning dream, as related by Miss Gray, 'a young woman prominent in educational work' in Washington State. While staying in Chicago, where she had planned to visit 'a new department store which had just been opened, whose elevators were death-traps,' she woke up in the middle of the night and saw an unknown face at the window, twenty feet above the ground. On going to the window she saw a hearse standing in the street below, with her nocturnal visitant occupying the driver's box ; he looked her squarely in the face and beckoned to her. The next day she visited the store, and on going to one of the crowded elevators the man in charge beckoned to her and said that there was room for one more. His features were those of the man on the hearse in her dream or vision of the night before. She refused to enter the elevator, which 'started down, stuck, and dropped four storeys, killing two of its passengers and injuring everyone else in the car.'

THE DOWSING OR DIVINING ROD.

NEW AND SUGGESTIVE EXPERIMENTS.

Two years ago the 'Times,' summing up in a leading article a long correspondence on the above subject, made the amusing statement that 'Science knows no prejudices,' and then proceeded to stultify its own dictum by referring to the divining rod as 'one of the oldest instruments of superstition and delusion,' and after alluding to 'dowsers' as 'these gentry,' concluded by saying that :—

'On the whole, having regard to the large amount of superstition, tradition, folk-lore, illusion, and even downright chicanery which surrounds the whole art of the dowser, we should hesitate to adjudge any man to be unduly sceptical if he holds that no *prima facie* case has been made out for elaborate scientific inquiry into the subject.'

Fortunately there are some scientists who, remembering Newton and Watts, do not think it beneath their dignity to carefully watch the movements of a forked twig, hoping that, though so humble an instrument, it may possibly point the way to yet another of the forces of Nature which, silently working from the beginning, are only allowed by the Higher Power to be recognised and interpreted at the proper psychological moment.

In 1892 Lord Kelvin, in his presidential address to the Royal Society, showed his broad-mindedness by observing :—

'For the happy individual whose destiny it is to conclusively unravel the hitherto bewildering enigma of the divining rod, which has, by virtue of its basic element of truth, with greater or less tenacity, periodically asserted itself, and, in defiance of all opprobrium, has maintained an unbroken continuity through the ages of historic time, his reward will be the gratification and honour of fixing another laurel in this immortal crown of, let us hope, this glorious era of applied science, by the capture of one or more of the secret forces of Nature to be made subservient to the welfare and happiness of mankind.'

Professor Barrett undoubtedly deserves the thanks of all searchers after truth for the elaborate and careful manner in which he has investigated the claims of dowsers and brought down the history of the rod to the present day. That it is of the utmost practical value he proved in a paper read before the Psychical Research Society, in which he said that out of 152 cases examined by him, 140 had proved successful in finding water, and in 105 experiments with British professional dowsers only ten were failures.

In listening to the interesting lecture recently given by the Professor to the Spiritualist Alliance, I was surprised, however, to find that he had not, apparently, in the course of his sixteen years' study of the subject, made any experiments to try and discover the real *cause* for the action of the rod. To put it down to 'unconscious muscular action' is surely describing the *effect* only. He merely stated his conviction, as given in your report in 'LIGHT' of January 26th, 'that it was no electric, magnetic, nor other known physical force, nor an exquisite sensibility to such force on the part of the "dowser,"' but, I am pleased to observe, he admitted that the hypothesis which he favours must not be regarded as final, for my own personal experiences lead me to the conclusion that it is a sensibility to a certain force proceeding from the earth which constitutes a dowser.

About the year 1900 I became greatly interested in the literature of the divining rod, and shortly after, when in Canada, was fortunate enough to meet an elderly man who was not only influenced by underground streams, but also by mineral veins. Of his genuineness I had absolute proof, for when 'set' on a rich reef, nothing would induce him to remain longer than a few seconds, owing to the consequent utter exhaustion. He informed me that on one occasion he had been tested when travelling on a steamer, and that he had accurately located the exact position of a mineral lode which passed under the bay.

After a careful study of the effect, I soon discarded the suggested theories of 'unconscious muscular action' and of any 'kind of transcendental discernment possessed by the subconscious self,' although, probably, in certain exceptional cases

(as in the well-known one of Jacques Aymar, in France, who traced, and was the means of capturing, three murderers), an attendant guiding spirit who causes the rod to move is the correct explanation.

Coming to the conclusion that the movement was usually due to some magnetic or other force not yet recognised, to which certain persons only were attuned, I determined to try if photography would in any way help to solve the problem which has puzzled investigators for hundreds of years. After taking photographs of the dowser on several occasions, I was gratified to find that some of the negatives, which were developed at a professional photographer's, showed distinct markings of an abnormal character as of a small cloud and flash of light. Somewhat corroborating this result, a photograph of a magnet (which is now before me) shows clearly the emanation streaming from its poles, and this, by the way, confirms the observations of that patient inquirer Baron Reichenbach. Finding, also, that I was susceptible to the force or influence, on my return to England I enlisted the services of three clairvoyant friends, thinking that their ability to cognise a high rate of vibrations might help to further elucidate the mystery. The experiments were carried out in my garden, as a strong stream of water crosses one portion of it at a considerable depth underground. The results were exceedingly instructive and interesting. Directly the rod commenced to go down, one of the two ladies saw a fine cloud or aura issue from my hands, and also from the nape of my neck, while the other lady noticed an emanation coming from the apex of the rod, and also from the top of my head. The experiments were repeated after nightfall, as I desired to know if the vibrations were luminous. The ladies observed a faint light dart down the handles of the rod towards the point and then disappear in a minute cloud, 'like steam from a kettle.' The gentleman did not see this, but noticed some half-a-dozen globules of blue light which changed in colour to red while dancing up and down. After further investigation, I thought it would be interesting to have an opinion from the spirit side, so invited Mrs. Willis to my house to give a sitting. This, of course, might not have any value to a man of science, but as Spiritualists we can place our own estimate on the testimony. The medium was entranced, and one of her guides, who claims to have always been greatly interested in geology and kindred subjects, watched the rod in action. He stated that the light appeared all around my feet and ascending, as quickly as a flash of lightning, in a spiral form up and round my body, shot upwards over my head. He also said that the vibration acted quicker in the atmosphere than when in the earth, and that there was a different coloured light with metal, coal, and water. I submit that two of these experiments, carried out probably for the first time, supply actual evidence that the force, or cause, proceeds from the running water or reef. The body of the sensitive acts as a receiver, or possibly as a transformer, and the rod merely as an indicator or recorder.

It does not appear to be electricity, as when wearing thick rubber boots owing to the snow-covered ground, I have successfully traced the course of a vein of iron ore and after insulating a lady sensitive on glass supports, with the handles of the rod in glass bottles, we found that even then the rod freely turned over water. Glass, however, would not cut off the flow of magnetism. It is also desirable to note that slightly different results will be obtained from each dowser, for, like all mediums, they differ as to their sensitiveness.

It is satisfactory to find that the Germans, headed by their versatile Kaiser, have lately been experimenting with the rod, and a Berlin scientist, Herr K. Grulm, has just announced that he is of the opinion that all bodies give out emanations; each of them possessing an emanation of its own. Probably he is not aware that over fifty years ago the great seer, Andrew Jackson Davies, wrote in 'The Great Harmonia' that : -

'Earth gives off one particular colour, stones another and minerals another. . . . Beds of zinc, copper, silver and gold each, like the different organs of the body, give off divers kinds of luminous atmospheres or emanations more or less bright and beautiful.'

As the result of his labours Herr Grulm claims to have discovered a physical apparatus for locating underground reservoirs of petroleum.

I understand that curious lights or flames, playing over or proceeding from the various veins, can occasionally be seen in Cornwall and other mining districts. It is well known that not only precious supplies of water, but valuable deposits of oil, coal and other minerals have frequently been located by the indication of the rod.

In total darkness and in a district quite new to me I have pointed out the exact position of a coal seam and have given its correct width. It is, however, desirable to state that the vibrations can only be sensed when they proceed from a vein or seam on its edge, *i.e.*, within the space bounded by its walls, and if there be an outcrop the vibrations are thereby dispersed or lost. They ascend to the surface vertically, and I have caught them when travelling in a carriage or train. When this law is better understood, and the contempt and foolish derision of our scientists give place to painstaking and careful examination, then its enormous value for prospecting purposes and extracting the hidden treasures of Nature in the shape of covered or blind reefs, coal seams, and water-courses, will be more highly appreciated. By different meters attached to my rod I can tell whether I am over a coal seam, or iron, or manganese ore, &c., and it will possibly be found that every mineral, nay, every substance in the earth, when in sufficient mass, has a message or vibration for the suitably attuned receiver, whether human or inanimate.

Yours, &c.,

151, Queen's-road,
Finsbury Park, N.

H. BLACKWELL.

HOME CIRCLES.

In an earnest address before the Worcester Association of Spiritualists, Dr. George A. Fuller, of New York, recently made an earnest appeal for the 'Home Circle.' He said : -

'Rarely, if ever, do we hear of home circles being held in our midst to-day, and yet many of our greatest mediums have come out of our home circles. Speakers travelling through the country twenty-five years ago, arriving at their destinations on Saturday night, would be invited to enter the home circle which would invariably be held each week in the home of every Spiritualist in the land. I remember one earnest soul who lived in the town of Leominster, who did much for the cause of Spiritualism in the years past and gone, by securing speakers and mediums each Sunday to present the truth to the people. There was one room in her house sacred to the home circle, with an altar dedicated to the truths of our glorious philosophy. Within that room on Saturday night she called her little family together, and whoever was a guest in her house, and becoming entranced, there fell from her lips some of the most beautiful thoughts I have ever heard expressed by those wise and loving souls "out there," and messages of love and consolation from the dear ones gone before.'

'It was my privilege to be present on many occasions, one of which I well remember. There was an agnostic present, and after the séance was over he arose, and with tears streaming down his face, exclaimed, "I have been to heaven to-night as near as I ever expect to be in this material life. I have to-night received evidence which proves beyond the possibility of a doubt that my friends still live—evidence of immortality."

'My friends, until we establish the home circle again in our midst we cannot hope to bring out the highest unfoldment of mediumship, for in the home circle the best results are obtained.'

TRANSITION OF AN ACTIVE WORKER. We have to record the removal from the earth-sphere of activity, on January 11th, of a veteran American worker, the Rev. Moses Hull. After being an 'exhorter' in the Methodist church, and for twelve years an Adventist preacher, he received 'unbounded evidence' of survival of bodily death, and for upwards of forty years has laboured in the field of Spiritualism. He wrote some thirty volumes, mostly treating of the relationship between the phenomena recorded in the Bible and those of our own day. Among them was 'The Encyclopaedia of Biblical Spiritualism.' He was one of the founders of the Morris Pratt Institute, of Whitewater, Wis., an educational establishment on Spiritual lines, and worked hard and self-sacrificingly to make it a success. Mr. Hull was in the seventy-second year of his age.

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PEACE: THE WORLD'S GREAT NEED.

Until the Hague Conference is ended, our thoughts must often go out hopefully towards it: and, though we may not have any very strong confidence in the peaceful intentions of many who will formally confer, that need not cool our ardour in hoping for the best, and in striving for great results.

The word for the hour is, Aim high! As far as possible we must repudiate all motives based on self-interest and all proposals dictated by expediency. We firmly believe that we shall sooner secure results by taking our stand on great principles than by playing a game for safety. In fact, results will be secured only as 'The Powers' are willing to make sacrifices and take risks. We must talk about righteousness, not policy; and not shrink from citing God as well as man. In a word, we must appeal to Conscience as the master of us all.

But there are still some of us left who give even Conscience a master. If we go back far enough, we shall find that Peace is put right in front of the Christian programme. Paul, with his sharp good sense, wrote to the Galatians that all the law (of Christianity) is fulfilled in this, 'Thou shalt love thy neighbour as thyself.' But, said he, 'if ye bite and devour one another, take heed that ye be not consumed one of another':—a timely saying this, for the Hague Conference!

Another Apostle had his fling at the savage war spirit, and did it by exposing the origin of it. 'From whence come wars and fightings?' he asked. 'From your lusts,' was his blunt reply. 'Ye lust, and have not: ye kill and desire to have, and cannot obtain.' Out upon you, he seems to say, with your survivals of the beast and your lack of the true spirit of the man. And that is literally true, for the fighting temper is from the beast, a survival in us of his hot blood, his greed, and his snarl.

Poor human nature, only half evolved from savage ancestors! What a task true Christianity sets it! 'Ye are a chosen generation,' said another of these radical Apostles, 'a royal priesthood, a holy nation, that ye should show forth the praises of him who hath called you out of darkness into his marvellous light':—a lofty standard and a hard task indeed! But they say that 'fighting is natural.' True, but it is ever our business to trample upon the lower

natural and thereupon mount to the higher natural, as Tennyson taught:—

I held it truth, with him who sings
To one clear harp in divers tones,
That men may rise on stepping-stones
Of their dead selves to higher things.

This lower natural is always so insidious, so persistent, so urgent, that a constant effort is needed to keep it in check, to deny it, to grow out of it: and this is specially so with regard to the fighting spirit and the lust of conquest. 'Seek peace and pursue it,' said one of the old Hebrew poets. That suggests a continuous effort and the readiness to take trouble and to make sacrifices in order to secure it. But that is not the way of the world, because human nature, at the present stage of its development, is self-assertive and grasping, and easily dazzled by the glare and glitter of soldiery, and as easily imposed upon by the belief that it is force which rules the world.

What is the remedy? First a complete and thoroughly practical recognition of the fact that we are in bondage to what we have called the survivals of the beast. That must be admitted and firmly faced, and we must act in the light of this knowledge;—a difficult task, requiring suppressions, humiliations, and risks altogether uncongenial to 'the natural man.'

Then, in another direction, a change will have to 'come o'er the spirit of our dream.' The dangerously powerful fighting interests must be less admired, and made less prominent. To tell the truth, they ought to be more watched than admired, and more suspected than glorified, as it is undeniable that all over Europe they are an almost unbearable burden upon the toiling millions, and a source of danger to the peace of the world. The writer of the Epistle to the Hebrews said something that ought to be blazoned in large letters over the portal of the Conference building:—'FOLLOW AFTER PEACE WITH ALL MEN, AND THE PURIFYING WITHOUT WHICH NO MAN SHALL SEE THE LORD.' It is an arresting command which comes in the very centre of a constellation of similar challenges to Christian righteousness, beginning with the splendid appeal to the 'great cloud of witnesses' that encompass us. That word 'purifying' is of immense significance, suggesting as it does the very thing we have argued for—the cleansing out of the beast-strain, and the purging of the temper which makes it so easy to knock a fellow-creature down, or pay someone else to do it. Nor is that startling saying, 'without which no man shall see the Lord,' to be lightly passed over. Perhaps the writer meant to convey the awful thought of condemnation and casting out hereafter (and there may be a truth in that, for how can a spirit which delights in bloodshed and is bitter against the lovers of peace, be fit for the heavenly presence?). But there is a more merciful view. 'See the Lord' may mean, see the God-side of things, and see the God-side of the brother man, and see the God-side of all life. And that is indeed the greatest want of the world.

Win or lose, then, we Spiritualists are bound to stand with the friends of peace. It is the very breath of our being to aspire for victory over the lower self. If this were not so, our spirit-communion might be an orgie of demons, and our religion would be a sham.

PORTRAIT OF MADAME D'ESPÉRANCE.

In the next issue of 'LIGHT' we shall give a full report of the Address delivered by Madame d'Espérance to the Members and Associates of the London Spiritualist Alliance on Thursday last, together with a photographic reproduction, on a plate paper supplement, of the most recent portrait of Madame d'Espérance, specially taken for this purpose.

PROOFS OF SPIRIT IDENTITY.

An address given last year before the Society for Psychical Studies at Nancy, reported in the 'Bulletin' of that Society, contains some striking instances, similar to those given in the Rev. W. Stainton Moses' well-known book, 'Spirit Identity,' tending to show that spirits communicating are the departed individuals they claim to be. These cases were furnished by a gentleman whose name is not given, on account of the position he holds, but his perfect good faith is vouched for by the Society. The messages were obtained by movements of a table, indicating the letters of the alphabet, and in one case by automatic writing.

The first communicator gave the name of Bertolf de Ghistelles, and said that he lived at Dunkirk, in Flanders; he died in 1081; his wife's name was Godeleine de Wierfroy, of Boulogne, and he had strangled her in a fit of jealousy. She was canonised as a saint, and specially honoured on July 6th. He gave the names of sovereigns then reigning, and that of the monastery to which he retired by the advice of Pope Urban. The circumstances narrated (which relate to the time of William the Conqueror) were not known to any of the sitters; on consulting an encyclopaedia the following notice was found:—

'Godeleine de Ghistelles, saint, born near Boulogne in 1040, died at Ghistelles in 1070. She married Berthold, seigneur de Ghistelles, near Bruges, who, after treating her shamefully, had her strangled and her body thrown into a well. Berthold became a monk, touched, it is said, by the miraculous cures effected by the water of this well, around which a Benedictine abbey was built, which was afterwards transferred to Bruges. Godeleine is specially honoured at Bruges on July 6th.'

The next communicator described himself as Garcia Moreno, born at Guayaquil, and President of the Republic of Ecuador; on August 6th, 1875, at the age of fifty-three, he was assassinated by Rayo and his accomplices in front of the Government building. He regretted having killed men in order to suppress a rebellion under General Maldonado. Being asked to prove that he was President Moreno, he said he would write the narrative of a battle; he could write French, having lived in Paris. A pencil was handed to the medium, and a long narrative was written down, describing a naval engagement. The encyclopaedia says of him: 'Moreno (Gabriel Garcia), President of Ecuador, assassinated at Quito in 1875. In his youth he studied at Paris and London. . . He had to contend against various insurrections, which he repressed with extreme severity.' In this case the details given by the spirit communicator are much more precise than the notice in the work of reference.

A third spirit said his name was Henry Charles Montagne; that ten years ago, at the age of thirty-one, he was killed by a tiger in Annam, and his remains were buried at Paris (dates given), and that his father belonged to a certain literary society. He referred to Mr. R., who could give details. The narrator of the incident says that he recognised the names of Mr. R. and of the father of the deceased man, but was quite ignorant of all the other details given. On writing to Mr. R., the latter replied that M. Montagne, senior, had a son who was killed in the way described, and whose remains were brought to Paris for interment in the family vault. The only discrepancy is in the name of a month in one of the dates given.

The next instance reported is that of Henry Thomas, who described himself as having died two and a-half years before, at the age of twenty, from an accident. He gave the names of his birthplace and of his last residence, and said he was a school-teacher. A letter to the master of the school indicated brought a reply confirming the details given, but implying that the deceased man had committed suicide by throwing himself under a train, whereas the spirit message speaks of an accident.

The following fragment of spirit autobiography is enigmatical until explained by the official letter received in due course. In answer to questions, the spirit said he was a weaver named Viry, born at Gérardmer: he died at Gerbepal, in the Vosges, on November 26th, 1877, aged twenty: his death occurred out of doors from congestion caused by cold —while he was drunk. A letter to the Mayor of Gerbepal

resulted in the facts being fully confirmed, with the additional note that the young man was found dead in the snow, which explains the rather obscure reference to the cause of his death given in answer to successive questions. The facts were not likely to be known to any of the sitters, for some of them were not born until after 1877, and the death of an obscure weaver in the Vosges would scarcely be reported in the papers circulating at Nancy. The next case is even less capable of explanation by previous knowledge, for it relates to a retired schoolmistress who died at an advanced age in an out-of-the-way country village; yet the information given was sufficient for the local authorities to identify the person described. Another communicator had all the airs of a gay young aristocrat, somewhat frivolous and sceptical. He called himself Jean de Bontary, but said that his descendants, who lived at a place previously unknown to the sitters, called themselves Dubois de Bontary. The mayor of the place named stated that there were two families named Bontary, and that one of them, known as Dubois de Bontary, had long been associated with that place.

Altogether, eleven psychic communications are given, which have been confirmed by reference to trustworthy sources of information, frequently to the mayors of villages of which the sitters had never previously heard. The report concludes by saying that no explanation more acceptable than the spiritualist one has yet been given; that materialists and dogmatists can only put forward hypotheses, and that facts, however astonishing, are to be preferred to mere hypotheses.

SENSIBLE ADVICE REGARDING SPIRITUAL AUTHORITIES.

The 'Denver Post' has a 'Sunday "New Thought" Page,' edited by Dr. McIvor-Tyndall, who deals with all sorts of problems with reference to mind, soul, spirit, religion and philosophy. In a recent issue, under the title 'What is "Spiritual Authority"?' he makes some pointed and sensible remarks regarding the folly of those people who are too willing to give heed to self-styled 'masters,' 'teachers' or 'holy' men, who claim the confidence, trust, and implicit obedience of those who would become their disciples. 'Absolute devotion' to *truth* we can understand; but 'absolute devotion' to the *man* —that is quite a different thing. Dr. Tyndall says:—

'The habit of putting yourself into the hands of a spiritual teacher to be "taught" a religion, or a philosophy, or a science, is not advisable, even though there seem to you instances where this course is prolific of good.'

'Whenever any writer, or teacher, or preacher, claims in a subtle, indirect manner that he is "holier than thou"; that he has reached a superlative state of purity and honesty, by means of which alone (*i.e.*, his method and no other) you can attain the knowledge he can impart —that moment assert your reason and your instinctive perception, and you will not be led astray.'

'MODERN ASTROLOGY' for February, in addition to giving the result of an interesting competition, in which the nature of an infirmity was correctly diagnosed from the natal horoscope of the gentleman concerned, has an article on 'Genius and Insanity,' which concludes by saying: 'Intensity of force in any direction needs efficient power of genesis; where the power is in excess genius may overshoot itself; where the force admits of imperfect or no control, alienation or semi-alienation results.' We should rather say that genius denotes high sensitiveness to unseen influences, involving the possibility that the finely-adjusted instrument may be thrown out of gear by improper usage. In an article on 'The Force of Circumstances,' Bessie Leo writes: 'When any one of us realises that he has come into the world for a certain purpose, to fit himself to become a conscious co-worker with the Supreme Will, then it becomes more possible cheerfully to do and suffer all that may be necessary for that end. For we know ourselves to be divine, and that this realisation is only a question of time: inwardly the divinity is sensed, though outwardly it is not expressed. But the day will come when we shall all be manifesting that which we are now only in latency, in essence; and knowing that the will in us is evolving, that time will supply experience, and that the day must come when pain will be subjugated by knowledge, and wisdom will have transmuted desire, we shall patiently submit to the necessary discipline of life without rebellion or repining.'

THE EVOLUTION OF RELIGIOUS IDEAS.

In these days of searching examination into religious beliefs which have been inculcated for centuries as unassailable dogmas, Mr. Hudson Tuttle's new book, 'The Evolution of the God and Christ Ideas' (The Tuttle Publishing Company, Berlin Heights, Ohio, U.S.A., price 6s. post free, or to order through the Office of 'LIGHT'), will be welcome to many who are in doubt as to whether the current ideas on these subjects are divinely revealed or of human origin. Mr. Tuttle says :—

'So many years have passed since I began writing this book by inspiration and automatically; so severe and prolonged has been the attention to its revision, that it was with almost a feeling of regret that I received the message that it was finished.'

This book is divided into two parts, dealing respectively with the evolution of the God-idea and of the Christ-idea.

In the first portion we are invited to consider the effect produced on the mind of primæval man by the contemplation of the forces of Nature in their varied aspects and effects, some terrible and destructive, some friendly to his interests in his state of dependence on natural products. Some savage races, Mr. Tuttle tells us, even now have no idea of God or of a superior being, while others do not get beyond that of the necessity for the propitiation of evil spirits; the conception of God as an infinite Being belongs to a higher grade of development. In fact, if we trace the idea of spiritual influence in human affairs, we shall find that it grows with the needs and ideals of the mind. Each race that has had a sense of contact with the spiritual world has translated that experience into metaphors derived from its own external or intellectual life. The terms in which man represented the spiritual to himself in one age do not accord with the mental needs of a later age; and consequently the God-idea has evolved in proportion to the development of man's intellectual conceptions. While a savage feels that his only need is to be protected from the forces of Nature which destroy his crops, he goes to the 'medicine man,' or the 'rain-maker'; as his conception of moral necessity develops, his priest takes on added powers corresponding to the need. When the intellect which grapples with physical problems finds that there is a region beyond into which it cannot penetrate, it either contents itself with postulating a 'necessity' or gives place to intuition and ecstatic illumination. Plotinus said: 'To attempt to know the Infinite by reason is futile; it can only be known in immediate presence. In ecstasy the soul contemplates real existence; it identifies itself with that which it contemplates.'

This evolution Mr. Tuttle traces through all the great philosophies of the world, and shows how man gradually 'grasps the principles by which the objective purposes are gained,' until 'his present comprehension prophesies the wider reach for which there is no other word than Infinite.' Summing up, he says :—

'Thus is the conclusion reached that the highest expression of God is in man, and the most perfect man is the highest ideal of God. Man is evolved in the image of God. As man physically is a part of the physical universe, spiritually he is a part of the Cosmic Mind—of God. In man all the countless strings are attuned to vibrate to the touch of Cosmic Intelligence. Of the mind it can be truly said: "It is made in the image of God." Because of this likeness we comprehend somewhat of this universal Intelligence, and although its "ways are past finding out," it is not altogether a sealed book to us.'

The second part of the work treats of the evolution of the Christ-idea, which is of remote origin, yet 'the culmination of a series of beliefs, growing out of the doctrine of the inherent sinfulness of matter and purity of spirit, and an attempt to solve the vexed problem of the existence of good and evil.' It is based on the hypothesis that God is perfect and must have created man perfect; as man is imperfect he must have fallen; by means of a mediator he can rise again, and this mediator must be a God-man, partaking of a double nature. Consequently all the great religious systems have mediators at whose shrines 'millions and hundreds of millions bow with reverence and faith equal to that of the Christian,' and these

faiths are 'realities, if false,' and 'must be studied as manifestations of mind, without regard to their truth or falsehood.'

An outline is given of the idea of a mediator as held in India, in Egypt, in Persia, and even in Mexico. Then Mr. Tuttle considers the mystic and symbolical ideas arising from the form under which the manifestation of divinity in the created universe was figured by the various systems of cosmic symbology; the ideas of a virgin birth, of a star signifying the coming of the Messiah or of some great personage, and other mythical elements which have been turned into narratives of actual fact. It was necessary, too, that the Messiah, or Mediator, or Deliverer, should have a fore-runner, should fast and be tempted, should work miracles, should gather round him a circle of chosen apostles, and finally should in some way offer himself for the people. The notion of a descent into the under-world, or region of departed spirits, is also prominent in the myths of Zoroaster, Osiris, Horus, Adonis, Bacchus, and Hercules, the Norse Baldur, and the Aztec redeemer. 'The idea was already formed, and its interpolation into the life of Jesus was only a change of place and name. It was a logical outgrowth of the doctrine of mediatorship and salvation by atonement,' extending salvation to 'the myriad generations of the dead.'

Mr. Tuttle's conclusions are more inspiring than the details of his work. The Christ idea, he says, was 'conceived in an age of ignorance,' and rests on an erroneous assumption. Man was not created perfect, and never fell, but is all the time 'progressing from a barbarous state'; therefore 'he needs no mediator between him and an offended God. No being can take the burden from his shoulders. He must work out his own salvation, and be his own redeemer.' He continues :—

'We cannot escape through the sufferings of another. We must pay for the violation of the moral as unfailingly as we do that of the physical code. There can be no evasion. We know not the capacities of our organisation. We are beginning the race of eternity. We are like seeds just germinating, buds giving promise of bloom. The endless succession of sages, philosophers, and scientists reveals to us our own capabilities. The lowest may advance to the rank of the highest. The friendless and unfortunate, the despised and outcast, may shine the brightest stars in the future time.'

'Boundless capabilities, infinite progress, are the birthright of the human spirit. It does not look without for its redeemer, but within. Man, if redeemed, must redeem himself. Sin cannot be forgiven, it must be outgrown.'

'The Christ-idea becomes the ideal of superlative righteousness; an ideal of spiritual life with its high aims and purposes. This ideal is beyond a thought of self, is based on self-abnegation, self-devotion, and the doing of all for others. It is the triumph of the angel over the beast. The ideal Christ is immortal because constantly ascending to higher planes. All that is conceivable of purity, unselfish love, devotion, the joys of knowledge, aspirations, are compressed into that ideal, and the having of this ideal proves that man has the possibilities of its realisation, and that it is his heritage.'

It is well to remember that, as this book teaches us, any attempt to translate spiritual ideas into mundane similes is, or ought to be, only an inducement to us to look behind the simile for the idea itself, and not to waste our time in disputing as to the relative correctness of the figures under which the idea is presented. When the reality is grasped, all representations are left behind.

L. S.

ESSAYS BY RUSKIN.—Mr. Arthur G. Fisfield, of Fleet-street, has published, in a booklet of ninety-six pages, at 3d. and 6d., a complete unabridged reprint of four essays by John Ruskin on the first principles of political economy, under the general title 'Unto this Last.' These essays, with which he took special pains, were believed by Ruskin himself to be 'the best, that is to say, the truest, rightest-worded, and most serviceable things' he had ever written. He entered fully into the question of payment for services, holding that 'justice consists in equitable exchange.' In a striking passage (p. 86) he says: 'There is no wealth but life, including all its powers of love, of joy, and of admiration. That country is the richest which nourishes the greatest number of noble and happy human beings; that man is richest who, having perfected the functions of his own life to the utmost, has also the widest helpful influence, both personal and by means of his possessions, over the lives of others.'

CLERGYMEN AS MENTAL HEALERS.

'Reason' reports that two clergymen who stood by Dr. Crapsey at his recent trial for 'heresy,' Dr. Worcester and Dr. McComb, have 'made a new departure as metaphysical healers in the Emmanuel Episcopal Church in Boston,' and says:—

'A series of Sunday night meetings for the discussion of mental treatment cure for nervous diseases has been held in the Boston church, with the result that a class of nearly a hundred persons has been formed, and another series of meetings, to be open to the public, arranged for Wednesday nights, for general discussion of matters relating to mental healing. All of the members of the class have had their cases diagnosed by a physician for purposes of present treatment, and their progress will be under medical observation.'

'The Rev. Mr. McComb, in an interview with a reporter, gave the following illustrations, among many others, of the power of faith and suggestions in the treatment of sickness:—

'One instance was of a man who believed he had liver complaint, and finally was convinced that he was dead. The doctor came and looked at the supposed corpse, and remarked: "Yes, I think he is dead of liver complaint; but let me have a carving knife, for I must open his body and see if that is really what ailed him." The doctor was given a knife, but when he made a feint to cut open the cadaver it jumped up and never stopped running till it was three blocks away. The restored "dead" man had no further trouble with his liver.'

'A striking instance of the rapid curative effect of mind on a weary body was given by Dr. McComb. He told of a woman who was hanging on to a car strap during a long journey because the seats were all occupied, and who was the picture of misery. The rector, who was standing, too, in order to console his fair neighbour, told her that the new hat which she had on was a marvel of beauty; in fact, that there was not another in the car that could hold a candle to it, so to speak. As if by magic, the spirits of the weary woman revived, and she was bright as a lark during the remainder of her seatless journey.'

PROFESSOR BARRETT AND TELEPATHY.

A lecture recently delivered at Norwich by Professor Barrett, on 'Telepathy,' has aroused considerable comment in the local Press. Replying to a 'little sermon' in the editorial columns of the 'Eastern Daily Press,' Professor Barrett writes to that paper for January 18th, quoting the reply given by Sir William Rowan Hamilton, the discoverer of the calculus of quaternions, to the then Astronomer Royal, Sir George Airy:—

'The latter asked Sir William Hamilton to explain his discovery to him. Sir William did so. After a short time Airy said, "I have been thinking over what you have said for the last three minutes, and there is nothing in it." "But I happen to have been working at the subject for very many years," said Sir William, "and I know it is true."

Professor Barrett also makes the following interesting statement:—

'I ought to have mentioned in my lecture that a former editor (I believe) of your paper, my old friend, Mr. Dawson Rogers, was associated with me in calling the conference in London early in 1882, which led to the foundation of the Society for Psychical Research.'

In the same issue the Editor devotes nearly a column to a rejoinder, pointing out that he had not suggested that there was nothing in telepathy, but only that it was not 'an idea established by rigorous scientific proof,' and arguing that 'the fact that a few scientific men of eminence are convinced that certain phenomena do actually occur . . . is not sufficient to establish the affirmative,' when others of equal eminence remain unconvinced. We think, on the contrary, with Professor Barrett, that the right to decide rests with those who have given full and unbiased study to the subject. The Editor tries to throw the onus of preconception and bias on to the researchers, when he says:—

'Undoubtedly a great deal of the interest in such a subject as telepathy is due precisely to that very affection for certain *a priori* sentiments which Professor Barrett deprecates, and rightly deprecates, as an unscientific affection. Frankly, a great many people desire to believe in telepathy and kindred things because they think that it will be an enormous help to certain spiritualistic conceptions about human life if evidence of the

existence of such phenomena is clearly established. This hope is based on the assumption that a fact like telepathy, if it were established as a fact, would not be capable of explanation or of statement in ordinary physical or natural terms.'

We think that Professor Barrett sufficiently answers this curious misunderstanding of our position when, as this Editor admits, he 'points out that telepathy is not in contradiction, but in extension of our existing knowledge of the processes of the physical universe.'

It is, therefore, not Professor Barrett's attitude, but an assumption gratuitously attributed to inquirers into these matters, that the Editor of the 'Eastern Daily Press' is going out of his way to controvert. At bottom he is with us, and not, as he seems to suppose, against us, when he says:—

'It is not necessary in order to strengthen the idealist conception of human life to claim for telepathy, if it should be established as a fact, that it is something outside the range of natural phenomena; but rather to claim that, when you examine them, all natural phenomena and all physical processes are only finally capable of intelligent statement in terms of the operations of mind. The whole tendency of modern scientific thought and research is in the direction of the idealist conception of the universe, as against both the old materialism and the untenable compromise of dualism. Even the solid foundation of the atom is dissolving away into a conception of centres of force; and the old notions of mass are being revolutionised. We are coming to believe that our materialistic notions of the universe are merely the result of the processes of sense perception by which our experimental knowledge of the universe is conditioned; and that the reality which presents itself to us as phenomena is a reality that has been as much hidden as revealed by the character of our sense perceptions of it.'

INTERESTING EXPERIENCES WITH A MEDIUM.

Spiritualism crops up in all sorts of out-of-the-way places, and the latest illustration of this fact comes to us in an account of some rather striking experiences related by Mr. Walter Jones, of Stourbridge, in a magazine entitled 'Domestic Engineering.'

The subject of Spiritualism was introduced to Mr. Jones by a commercial traveller, Mr. W., who, after some conversation, invited Mr. Jones and his son to call upon him for a sitting with his wife. They kept the appointment, and Mr. Jones handed a letter to Mrs. W., who, 'without looking at the writing, folded the letter, held it between the palms of her hands, then pressed it against her forehead, and in a few minutes commenced her delineation.'

The medium said that the letter was 'written by a lady,' and had, she thought, come across the water, for she saw gulls. Mr. Jones says:—

'She described the writer, and indicated that the object of the letter was not clear, that for the present no reply should be sent as another letter would follow, and other matters which were quite pertinent and in accord with the contents of the letter.'

'I then placed a second letter in her hands, the writers and the contents of both letters being of such a nature that unless she diagnosed them accurately, she would, in all probability, be very wide of the mark.'

'She commenced without looking at the letter, and said, "This letter is of a totally different nature to the other, it is written by a gentleman, who is living a very strenuous life, and is taking too much out of himself. He is simply killing himself; unless he takes more care he will not live for twelve months, although he has a wonderful constitution; . . . he suffers terrible pain at the back of the neck, just at the base of the brain; he needs, and must have rest," &c., all the statements being perfectly true.'

'I then said, "Now, Mrs. W., your interpretation of the letters and of the writers has been quite correct, will you tell this young man what you think of him?" and she read my son's characteristics, his weaknesses, and generally diagnosed his state of health quite as efficiently as a fully qualified physician, who would charge a fee of one or two guineas. She also remarked, "I see a face at the back of his chair of some gentleman who is not in the flesh, nor has been for forty years or thereabouts: the face is thin, with high cheek bones, ears prominent, and a habit of stroking his hand over the back of the ear, thus" (suiting the action to the word). This was a

correct description of my own father, his grandfather, who passed away exactly forty years ago.'

Mr. Jones says that, at another séance, held at his own home, Mrs. W. again referred to individuals not now in the flesh, so he gathered together a number of photographs, and, after spreading them out on a table, he asked her if she could recognise any of them. In reply, she pointed to a photograph of his father and said:—

"That is the gentleman I saw at the back of your son's chair, and have seen him again distinctly for the past hour or more." Taking up another photograph, she said: "This is the lady who wrote the letter from across the water," and referring to another, she said: "That is the gentleman who wrote the other letter and who is suffering so much at present," and of still another, she said: "That one is the gentleman, no relation, a friend of the family, not in the flesh, departed some five years ago, who is still watching over your children with as much interest as he does his own."

'Five separate photographs she recognised instantly, three of them of persons who are departed, and two still living, all of them without any hesitancy, or the slightest mistake.'

AMONG THE WISE MEN.

Moncure D. Conway, the American preacher, who is remembered in London for his long connection with South-place Chapel, has recently published an account of his travels in India and elsewhere, under the title of 'My Pilgrimage to the Wise Men of the East' (London: Archibald Constable and Co., price 12s. 6d. net). The experiences narrated are not very recent, for the author set out on his journey in July, 1883, travelling by way of New York and San Francisco to New Zealand and Australia, where he had been invited to give a series of lectures, then proceeding to Ceylon, Madras, Calcutta and Bombay, and reaching London again in March, 1884. The nature of his own religious development is well set forth in his 'Prolegomena,' or introductory chapter:—

'When a mind starts out under the impulse of a religious sentiment in a direction radically different from that in which it had been trained, it is not a revolution but an evolution that is begun. The important thing is not this or that incident of experience, but the new way of looking at things. Such a mind . . . can hardly fail to find that it undergoes a new birth. It then follows steadily that its whole mental environment must become new. . . . Thus my whole little world of conceptions must be revised from a new standpoint.'

With regard to great ancient religions, he says: 'I was compelled to bring on them the searchlight of my simple earthly point of view, apart from all academic theological interpretations, whether of their worshippers or their antagonists.' Accordingly, much of his attention was turned to discovering and discussing the points of similarity and of difference between Buddhism and Christianity. In Ceylon, on Christmas Day, he lectured to an audience of cultured Brahmans and Buddhists on the different aims reflected in the similar myths of Christ and Buddha—in the one case, happiness in another world, in the other, happiness in this world. Many discussions with Buddhists are mentioned, and the variously phrased accounts of retribution in another life are aptly summed up by a learned Buddhist priest in the words: 'One's deeds change to his devil.' A layman said: 'None is ever punished by other than himself. All the evil that a man does during life, if not overbalanced by the good he has done, forms at his death a retributive self of that man; an image of himself, unconscious as a machine, tortures him according to his demerits.' Another Buddhist, questioned as to the paintings on the temple walls, representing after-death tortures, said that these were 'the evils of nature, conditions of existence, which not even the power of Buddha could abolish, but which he taught us how to escape.' This accords singularly well with the Spiritualist doctrine that there is no suffering after death except as the inevitable result of conditions which we have made for ourselves during our lives here.

Mr. Conway witnessed several of the feats of Hindu conjurers, describing those he saw as 'tricks' pure and simple, but he seems to have been more interested in the symbolical dances at the Temple of Sira in Madras, and in the 'devil

dancers' of Ceylon, apropos of which he gives us some pages of discussion on demonology. On leaving Madras, Mr. Conway visited Adyar, and had an interview with Mme. Blavatsky, who, in answer to his question as to her strange performances, replied: 'It is all glamour—people think they see what they do not see—that is the whole of it.' In other words, her miracles, like those of Hindu fakirs, were seen only in obedience to suggestion exercised on the spectators.

The book is interesting from many points of view. It is well illustrated with a fine portrait of the author, and others of distinguished persons whom he met, views of temples, and places of interest.

LETTERS TO THE EDITOR.

The Editor is not responsible for the opinions expressed by correspondents and sometimes publishes what he does not agree with for the purpose of presenting views which may elicit discussion.

'The Divining Rod.'

SIR,—With reference to Professor Barrett's thoughtful lecture on water-finders and their ways, reported in 'LIGHT' of January 26th, it may interest some of your correspondents to read the following quotation from Miss Goodrich-Freer's (Mrs. H. H. Spoer) 'Essays in Psychical Research.' In Chapter IV., p. 163, under the heading of 'The Divining Rod,' Miss Freer writes: 'To discuss whether the dowser deliberately turns the rod is mere waste of time. It cannot matter if he does. For him the movement of the rod is a mere externalisation of the fact, somehow in his consciousness, that he is near water, or oil, or gold, or whatever it may be.'

'We go back, in fact, to the old question that we asked in discussing crystal gazing. The point is not *how does the picture get into the crystal?* which is easily answered. The seer puts it there. It is as his critics say, hoping to be unkind, but succeeding only in being veracious, merely his fancy. The point is *how did it get into his head?*'

'Similarly it does not matter how the rod is turned. The dowser probably does it himself without knowing it. But how did he sub-consciously get the information which led to the turning of the rod? The question is not special to the art of dowsing. It is that to which we are driven whenever we discuss sub-conscious activity of any kind.'

The quotation is, to me, highly suggestive, as well as being eminently characteristic of an author whose writings are invariably cultured and delightfully free from bias.—Yours, &c.,

Alderton Vicarage.

C. E. HUTCHINSON.

Curious Colour Experiences.

SIR,—I should like to know if any of your readers can explain the following: When I was a small child, learning to read, I considerably puzzled my teacher (who, I must say, was most patient and considerate in listening to various strange ideas about music and other lessons) by insisting that the vowels had colours. Thus 'a' to me looked red; 'e,' blue; 'i,' white; 'o,' yellow; and 'u,' grey, and words, therefore, not only sounded, but looked coloured. I told her that her name, 'Harriot,' looked red, white and yellow, and her sister's, 'Pauline,' red, grey, white, and blue. I could never say why I had this curious idea, and it is still present with me, though more so as regards names of persons, never of places now.

As puzzles generally get solved in your 'LIGHT,' I felt I should like to see if this one would be also.—Yours, &c.,
MARIE.

An Unsuccessful Circle.

SIR,—A band of friends in Birmingham have been investigating the truths of spiritual phenomena for some years, and although at first we appeared to make some progress, of late we have not had anything convincing in any way. We are all getting thoroughly discouraged, and wish to ask through your columns if any medium or experienced Spiritualist would kindly join our circle and help us.

Our present medium is entirely conscious while under control, and we feel that perhaps this, united to the fact that she is intimate with all the sitters at our séances, is a drawback to any progress.

Letters to the address given below will be gratefully received and answered.—Yours, &c.,

35, Stirling-road,
Edgbaston, Birmingham.

M.N.P.B.

The Late Rev. G. J. R. Ouseley.

SIR.—I have been deeply interested in the articles on the Rev. G. J. R. Ouseley which have appeared in 'LIGHT,' and I fully endorse all Mr. Hart says of his loving kindness to all living things. He sent me a valuable little book on the 'Cat, in Health and Illness,' which I would recommend to all cat-lovers. I had the privilege of spending a few hours with Mr. and Mrs. Ouseley some years ago, they having come over from Brighton to see a dear spiritualistic friend, then living with me. Mr. Ouseley was much interested by my telling him that the number of my present house was the sum of the numbers of all the other houses in which I had lived, and informed me it was a token of ultimate good fortune, especially as all the numbers were even, none odd. The world is indeed the poorer by the transition of another good man, and yet, perchance, his spirit influence may be infinitely greater and more widespread than when it was fettered by its fleshly bonds.—Yours, &c.,

M. A. P.

Mr. Ouseley and Vivisection.

SIR.—In 'LIGHT' for January 26th, Mr. J. L. M. Bain refers to the fact that the late Rev. Mr. Ouseley on one occasion, in his zeal against vivisection, went up to London, donned his priestly robes, and solemnly cursed the Chelsea Institution from the street. This is, I think, just the spirit which is needed in the present day. Many persons feel strongly about vivisection, and some speak strongly against it,—in private, or in meetings organised for the purpose, or in the columns of newspapers; but men,—especially Englishmen,—are far too much afraid of being laughed at, of being thought 'grotesque,' to make a practical exhibition of their sympathies, like the late Mr. Ouseley. If a few more of those who profess humanitarian principles would, like him, fearlessly and honestly act up to their convictions, and, 'despising the shame,' openly denounce and resist cruelty and injustice, no matter how legally and respectably established in our midst, it would, I believe, far more materially advance 'the reign of love,' so earnestly desired by your correspondent, than many big meetings and petitions to Parliament.

Mr. Bain finds fault with Mr. Ouseley for 'cursing the sinner, instead of the sin'; but, by his own account, it was the *Chelsea Institution*,—surely an embodiment of the *sin*,—and not any individual or individuals, that Mr. Ouseley denounced.

But if he had 'cursed the sinners,' I, for one, in this case, should not blame him. When we have succeeded in rescuing their tortured victims, it will, I think, be time enough for us to concern ourselves for the vivisectors.—Yours, &c.,

1, Suirview, Newtown, HANNAH L. HARVEY.
Waterford.

Concerning Spheres.

SIR.—In reply to 'Muddled,' kindly permit me to explain that the spheres are places or countries where the spirits of men find the habitations they have prepared for themselves after their departure from earth. Each sphere or division is so arranged that those of the same tastes, either good or bad, artistic, scientific, theological, &c., shall be united. These spirits form their own homes by the lives they have led whilst on earth. Their deeds do go before them to prepare their resting places, where like dwells with like, and so God's grand Law of Harmony is carried out in its perfection. You may, if you will, apply the terms, different societies or countries in the place of 'sphere.' This information I believe honestly to be true; it is not my own imagination, it has been given me in answer to earnest prayer.—Yours, &c.,

Woking, Surrey. MINA HORLEY.

SIR.—How strange that on opening my copy of 'LIGHT,' I should find the very question asked that I have answered in a lecture, written a few days ago, for our service on Sunday. But it is always so with me. I seem to be a sort of Marconi station for human thought.

If you will permit me to occupy the space needed I will endeavour to answer 'Muddled,' by means of extracts from my lecture.

One is naturally muddled when one reads of, or hears of, first, second, third, &c., and 'Deified Spheres,' as if they were so many 'heavens' one above the other, like 'floors in a building,' some mediums going so far as to say you 'die' in each 'sphere' to attain the one above, the 'deaths' being painless, like sleep. One reads: 'Stainton Moses, oh yes! in third sphere, cannot communicate easily,' as if he were on the 'top floor' and the 'lift' was damaged.

Personally, I cannot accept this style of theory— not even from spirits. I give my views to 'Muddled,' and leave his

reason to accept or reject them. I have been in the spirit world and have brought back messages and descriptions that were recognised—so it was *not* a vision, but 'clear seeing' of actual *facts*. There is only *one* sphere, but in it there are many 'conditions of men'; each is purely individual and mental. I prefer to take metaphor, or symbol.

Take a savage—or an early primate; grant him eternal life on earth. It would take him years to become equal to our common people (I use these words advisedly); it would take him more years to become equal to a clerk, more years to become middle-class, many more to become high-class, many more to be a scientist, and many more to be a brilliant adept in *all* knowledge. Thus, although this man would be the same man on the same sphere, yet he would 'die' to one state and be another man, without losing his personality, and in the end he would find it very difficult to control, go back to, or realise the coalheaver state he had left. Take a jelly-fish and try and explain to it that you, its descendant, edit a paper, live on land, play a piano, and eat roast beef!

Thus, as sons of God, or 'mind atoms' of the all-pervading Mind, we must *evolve* and go higher, through many spheres, till we also attain Godhood.

One may be in the spirit world with a lofty guide and may see another spirit whose condition makes him think he is in a dark cave, infested with vermin and reptiles, and I may be with them and see them both—and yet we three are really in a lovely field.

In my house I have seen a spirit stand *in* what, to me, was a fourteen-inch brick wall, yet to her it was space. I have also seen spirits waltz through what, to me, was a solid table.

The fact is that *everything* is mind or spirit. Matter is spirit from a point of view.

Clairvoyance is really the ability to see in or from one state whilst living in another, and is really only a contortion of sight. Thus, I saw the Japanese Alliance, Russian War, and mild terms of peace, in 1902—years before the facts took place from *our* point of view as men in the body. This is because past and future are one *now*. Hoping I may have, in some little way, helped a fellow child of God along his road of life, Yours, &c.,

VINCENT N. TURVEY.

Marrington, Branksome Park, Bournemouth.

P.S.—Dr. A. R. Wallace is our honorary president at Bournemouth. There's progress for us!

'Help Wanted for a Worthy Couple.'

SIR.—Kindly allow me to acknowledge with grateful thanks, on behalf of Mr. and Mrs. T. Emms, the following sums which have been received by me:—From Mr. A. Holden, 5s.; 'G. F. T.', 7s. 6d.; Mr. Jas. Robertson, 10s.; Mr. W. O. Drake, 1s.; Mrs. M. B. Dent, 10s.; Mrs. M. Kitchin, 10s.; Mr. E. W. and Mrs. M. H. Wallis, 10s., and 'Hafed,' 10s.

While I welcome these kind contributions for the immediate help of these tried and trusty workers, may I suggest that something should be done to secure their well-being for the future. Mr. Emms would be glad to *earn* his living as long as possible, and if a post as timekeeper could be found for him, or as caretakers for both of them, or if a small pension could be secured to them, their minds would be relieved and their declining years brightened by the sympathy of appreciative friends of the cause for which they have spent themselves.

'G. F. S.' says that he sends his 'mite, as a working man, in answer to the appeal for one of the most worthy.' Mr. W. O. Drake, who promises to send 1s. weekly for ten weeks, and hopes that fifty other old workers will be prompted to do likewise, further says: 'I have known Mr. and Mrs. Emms for about thirty-five years, and have always found them to be thoroughly consistent and honest in their lives and work, especially in the cause and advocacy and propaganda of Modern Spiritualism. On numerous occasions they have assisted me in open-air work, and also in public halls. When it needed real courage to stand up for truth, Mr. Emms was always in the front and foremost in the fight.' Contributions for these worthy workers will be gladly received by me, and publicly acknowledged.

(MRS.) M. H. WALLIS.

'Morveen,' Mountfield-road,
Finchley, N.

DR. J. M. PEEBLES AT WORK IN INDIA.—Cuttings from Calcutta newspapers reach us which show that the venerable 'pilgrim,' Dr. J. M. Peebles, delivered an address on 'Spiritualism,' on January 16th, at Tagore Castle, the residence of Maharaja Sir Jotindro Mohun Tagore. He was listened to with close attention by a large company of Indian gentlemen and a few Europeans, and at the close received a vote of thanks for his interesting discourse,

SOCIETY WORK.

Notices of future events which *do not exceed* twenty-five words may be added to reports *if accompanied by six penny stamps*, but all such notices which exceed twenty-five words must be inserted in our advertising columns.

OXFORD CIRCUS.—22, PRINCE'S-STREET, W.—On Sunday last Mr. W. E. Long's powerful address on 'The New Theology' was thoroughly enjoyed by a large audience. Sunday next, Mr. Frederic Fletcher on 'The Light of the Christos.'

BRIXTON.—8, MAYALL-ROAD.—On Sunday last Mr. Westley Adams read a paper by Mr. Vincent N. Turvey on 'God's Greatest Gift: There is no Death.' On Sunday next Mr. Imison will give an address, and Mrs. Imison clairvoyant descriptions.—J. P.

HACKNEY.—SIGDON-ROAD SCHOOL, DALSTON-LANE, N.E.—On Sunday last, Mrs. F. Roberts, of Leicester, gave an address on 'Christ and his Followers,' and clairvoyant descriptions. Madame N. Cope kindly sang a solo. On Sunday next, at 7 p.m., Mr. R. Brailey, address, clairvoyant descriptions and blackboard drawings of spirit faces.—N. R.

BRIGHTON.—MANCHESTER-STREET (OPPOSITE AQUARIUM).—On Sunday last Mrs. M. H. Wallis gave uplifting addresses, answers to questions and well-recognised clairvoyant descriptions. On Sunday next, at 11.15 a.m. and 7 p.m., Mr. H. Boddington on 'Spiritualism the Only Religion' and 'What Reforms does Spiritualism Promote?'—A. C.

FULHAM.—COLVEY HALL, 25, FERNHURST-ROAD, S.W.—On Sunday last Mr. E. W. Wallis gave a very interesting address on 'Spiritualism and Theology,' to a large and appreciative audience. On Sunday next, Conference of London Spiritualists' Union; speakers: at 3 p.m., Mr. Percy Smyth; at 7 p.m., Mrs. Ball, Mr. J. Adams, Mr. A. Rex.—J. T.

ACTON.—PEMBRIDGE HOUSE, APSLEY-TERRACE, HORN-LANE, W.—On Sunday last the visit of the London Union of Spiritualists was much appreciated. Mrs. Silversides beautifully rendered a solo. On Sunday next, opening service at new rooms. On the 11th inst., at 8.30 p.m., Mr. R. Brailey, psychometry and spirit drawings; admission 6d.

CHISWICK.—110, HIGH-ROAD, W.—On Sunday morning last Mr. Imison conducted an enjoyable circle. In the evening Mr. Samuel Keyworth delivered an interesting address on 'Gerald Massey as Writer.' On Monday Mrs. A. Webb gave clairvoyant descriptions to a crowded audience. On Sunday next, at 11.15 a.m., circle; at 7 p.m., Lyceum anniversary; speaker, Mr. M. Clegg. No meeting on Monday next.—P. S.

BALHAM.—19, RAMSDEN-ROAD (OPPOSITE THE PUBLIC LIBRARY).—On Sunday morning and evening last Mr. G. Morley spoke on 'Oahspe' and 'Can the Darkness comprehend the Light?' Clairvoyant descriptions at both services. On Sundays, at 11.15 a.m. and 7 p.m., and on Wednesdays, at 8.15 p.m., Faithist services for addresses and clairvoyant descriptions.—W. E.

MANOR PARK AND EAST HAM.—OLD COUNCIL ROOMS, WAKEFIELD-STREET.—On Sunday morning last Mr. Jefferies opened an interesting discussion on 'Social Ethics.' In the evening Mr. John Connolly gave a farewell lecture before going to Wales, on subjects from the audience. He was given a loving send-off with every good wish. On Sunday next, Mr. Haddock on 'Prayer.' 17th, Mrs. Effie Bathe on 'The Human Auras.'—T. B.

CLAPHAM INSTITUTE, GAUDEN-ROAD.—On Sunday last Mr. F. Campbell delivered an address on 'The One Religion.' The speaker, who is brother to the Rev. R. J. Campbell, claimed that the churches feared Spiritualism, hence the reason of their hostility. It was unreasonable but self-evident. Professors Lombroso and Crookes, to say nothing of other researchers into the realms of soul, had rung the death-knell for superstition and unreasoning credulity. He looked forward to a closer unity between the churches and Spiritualism. He had often talked over these matters with the president of the Clapham Society and found there was really only one point of divergence between them, and that was the question of the Man of Nazareth. But as he claimed that the Christ-spirit pervaded the good people of every nation and creed, this divergence was more apparent than real. Mr. J. Adams made a few remarks and warned the speaker against the 'cold shoulder' that his outspoken remarks would bring. Mrs. Boddington, who presided, warmly thanked the lecturer and extended the cordial greeting of all Spiritualists to him, because our platforms welcomed brave searchers after truth, no matter what label they attached to their particular 'ism.' On Sunday next, at 11.30 a.m., Lyceum; at 7 p.m., Mrs. Boddington, experiences and clairvoyant descriptions. Thursday, at 8.15 p.m., psychometry; silver collection.

CAVENDISH ROOMS, 51, MORTIMER-STREET, W.—On Sunday last Mr. W. J. Leeder's logical answers to nine written questions from the audience gave much food for thought to an appreciative audience. Mr. Geo. Spriggs presided. Miss C. Laughton beautifully rendered a solo. On Sunday next, Miss MacCreadie, clairvoyant descriptions; silver collection. Friday, the 15th, members' séance with Mrs. L. Prior. Particulars from A. J. Watts, hon. sec., 18, Endsleigh-gardens, N.W.

CROYDON.—128A, GEORGE-STREET.—On January 29th Mr. Richard Boddington spoke on 'A Rational Immortality,' and gave interesting replies to questions.—M. T.

STRATFORD.—IDMISTON-ROAD, FOREST-LANE.—On Sunday last Mrs. Roberts' address on 'The Heavenly Home' was well received. Mr. Roberts gave clairvoyant descriptions.—A. G.

STRATFORD.—NEW WORKMEN'S HALL, ROMFORD-ROAD.—On Sunday last Mr. Thompson's interesting address on 'Lead Kindly Light' was well received.—W. H. S.

BATTERSEA PARK-ROAD.—HENLEY-STREET.—On Sunday last a paper was read on 'The Emotions and their Bearing upon Health.'—C. A. G.

BOURNEMOUTH.—On Sunday evening last Mr. V. N. Turvey gave a well-appreciated address on 'The New Theology,' and several clairvoyant descriptions.—F. T. B.

LUTON.—On Sunday last Mr. A. Punter spoke on 'The Spirit World's View of the "New Theology"' and Madame Victor conducted a pleasant after-circle.

TOTTENHAM.—193, HIGH-ROAD.—On Sunday evening last Mrs. Effie Bathe delivered an interesting lecture on 'Psychometry,' and answered questions from the audience. A members' circle followed.—N. T.

SOUTHEND-ON-SEA.—MILTON-STREET.—On Sunday morning last Mr. Rundle read a paper. In the evening Mr. Ronald Brailey's lecture on 'The Angel of Death' and his clairvoyant descriptions were much appreciated.—N. C.

LINCOLN.—UPPER ROOM ARCADE.—On Sunday last, afternoon and evening, Mrs. Sykes gave addresses on 'Spiritual Gifts' and 'The Power of Thought,' followed by good clairvoyant descriptions.—C. R.

GLASGOW.—ASSEMBLY ROOMS, 136, BATH-STREET.—On Sunday last Mr. George P. Young, president, addressed appreciative audiences on 'Spirit Influence on Humanity' and 'Spiritualism and Modern Thought.'—H. A. K.

READING.—LECTURE ROOM, WILLISON'S HOTEL.—On Sunday last Mr. W. F. Smith, of Woodford, gave an excellent address on 'Truth,' followed by clairvoyant descriptions, which impressed several inquirers with the truth of spirit return.—E. W.

STOKE NEWINGTON.—GOTHIC HALL, 2, BOUVERIE-ROAD.—On Sunday morning last Miss Russell gave an interesting address on 'Christianity in the Light of Theosophy.' In the evening Mr. Baxter delivered an inspirational address on 'Godliness,' and Mrs. Weedemeyer gave successful clairvoyant descriptions.—S.

LITTLE ILFORD.—CORNER OF THIRD-AVENUE, CHURCH-ROAD, MANOR PARK.—On Wednesday, January 30th, after a farewell address by Mr. J. Connolly, Mr. Abel expressed the regret of the society in losing so earnest a worker. On Sunday last Mr. H. J. Abel gave an address and Mrs. Jamrach clairvoyant descriptions.—A. J.

PLYMOUTH.—ODDFELLOWS' HALL, MORLEY-STREET.—On Sunday last, Mr. Clavis spoke on 'The Religious Beliefs of the Past and Present,' and Mrs. Pollard gave clairvoyant descriptions. Soloist, Miss Demelweek.—F. T. H.—Hoe-gate Hall, Notte-street.—On Sunday last, Mr. A. T. Blamey lectured on 'Inspiration,' to a large and appreciative audience. Mr. Eales gave clairvoyant descriptions. Soloist, Mr. Reed.

SOUTHPORT.—HAWKSHEAD HALL.—On Sunday morning last Miss Mina McCallum gave clairvoyant descriptions, and in the evening, at the Temperance Institute, over seven hundred people listened to Mr. John Lobb on 'Interviews with the Dead: Communications from their Lips.' Mr. William Garnett Flynt presided. Total collections £15 8s. 9d. On Monday last Mr. Lobb again addressed a crowded audience. He has aroused much interest and caused much comment.—B.

SOUTHAMPTON.—WAVERLEY HALL, ST. MARY'S-ROAD.—On Sunday last Mr. P. R. Street gave an address on 'Is there Beyond the Silent Night an Endless Day?' Owing to financial difficulties the Spiritualists' Association has been disbanded, and a new society formed which will be known as 'The Church of the New Theology.' We have been enabled to clear the financial difficulties of the old society and start with a clean sheet. Meetings will be held in the Waverley Hall, St. Mary's-road, on Sundays, at 6.30 p.m., and inquirers and visitors will be cordially welcomed. Mr. Gapper, president; Mr. P. R. Street, vice-president; Miss Dowden, secretary; Miss Scory, treasurer.